

# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. I., No. 15.

CHICAGO, ILLINOIS, APRIL 14, E. M. 297. [C. E. 1897.]

WHOLE No. 654.

### The New Calvary.

Ah! it was easy when the world was young  
To keep one's life free and inviolate,  
From our sad lips another song is rung,  
By our own hands our heads are desecrate,  
Wanderers in drear exile, and dispossessed  
Of what should be our own, we can but feed on wild unrest.  
Somehow the grace, the bloom of things has flown,  
And of all men we are most wretched who  
Must live each other's lives and not our own  
For very pity's sake and then undo  
And that we live for—it was otherwise  
When soul and body seemed to blend in mystic symphonies.  
But we have left those gentle haunts to pass  
With weary feet to the new Calvary,  
Where we behold, as one who in a glass  
Sees his own face, self-slain Humanity,  
And in the dumb reproach of that sad gaze  
Learn what an awful phantom the red hand of man can raise.

—Oscar Wilde.

### Glimmerings of the Dawn.

BY JAMES S. DENSON.

The way our masters spend our money to no good purpose is shown in this editorial paragraph from the New York "Journal," and the paragraph shows also that now and then an editor gets a glimmering of light and lets the world have the benefit of it:

Secretary Morton has issued an exhaustive report on "The Tapeworm of Poultry." It is profusely illustrated and represents the work of several of Mr. Morton's high-priced experts. The value of this production may be measured by the announcement in the closing chapter that these special insects of the poultry yard are harmless. In one respect they are different from the Agricultural department. This institution squanders public money with a recklessness that shows it to be anything but harmless.

Bruce Price, president of the Municipal Art Society, of New York, comments very pungently on Revivalist Moody's late onslaught on art. Mr. Price says: "Mr. Moody's attack on art is what might be expected from a man who has been living in the valley all his life. In the valley he sees very little. He is down in a fog, while we admirers of art are climbing to the hill-tops where we can survey the surrounding country." That is neatly said. Moody has always been plodding along in the valleys of superstition. Hemmed in his own little vale of antiquated dogma he fancies that everything outside is "heathen." He is as provincial as any villager who has never been outside his native township.

Another rebuke for the anti-human Moody, who thinks his body without clothes would be rank poison to the morals of the beholder! F. Miranda, president of the American Sculpture Society, thus pays his respects to the ascetic:

"My son, who is now thirteen, is just as familiar with the human form in the nude as I am myself. I do not keep him out of my studio. He comes here at all times, and is being educated to see nothing immodest in a nude figure of man or woman."

There is enough common sense in the words and the work of President Miranda to make him worthy of a monument of the most enduring granite. He is a true educator.

In the debate in the House of Representatives on the Immigration bill, one section of which bars out all intending immigrants who cannot speak the language of the country of which they have been resident, a section which was admittedly aimed at the Russian Jew, Mr. Bartholdt said:

"If in this dawn of the twentieth century my constituents should ask me to join in further persecution of them, I would lay down my duties here, return to my sanctorum and write editorials against such an inhuman proposition."

The office-holder who will give up his position rather than do an injustice is so rare that Mr. Bartholdt's brave words deserve more than a fleeting recognition. The proposed law would separate husbands and wives, brothers and sisters, and parents and children.

A recent example of pig-headed stupidity in the administration of federal affairs is appropriately exposed by the "Journal" of New York, as follows:

"There were numerous applicants for the position of translator of modern languages in the Adjutant-General's office, which had become vacant from the promotion of its incumbent to a chair in the faculty of Columbian University. The requirements of the position exact thorough acquaintance with French, German, Italian and Spanish, typewriting in these languages, experience in proof reading and preparing manuscript for the press, knowledge of cataloguing and indexing books as practised in the best libraries, and an adequate command of military history and the technique of the military profession. Among the duties exacted is the translation of foreign military works of importance—by no means an easy task of its kind. A woman carried off the palm magnificently, and in spite of the urgent recommendation of the examining board, the great Mikado of the office says No. A woman is good to dance and flirt with young officers, good to breed food for gunpowder, but not good to fill any salaried office in the army, even of a pacific and purely intellectual sort, in spite of the triumphant fitness which has asserted itself over the sterner sex."

J. William Lloyd, in his new work, "The Red Heart in a White World," says in a foot-note:

"The governing spirit, operating along another line [other than the political] led to government in another form. Imagination, dreams, visions, clairvoyance, prophecy, magnetism, hypnotism, constitute a group of phenomena still not understood. In primitive life individuals strongly expressing such phenomena were flattered by the wonder and reverence of their fellows, and were tempted, and easily came to assume commission to control the mental life. From this germ grew the *priesthood*, which in its original form always tended to absorb art, science, and philosophy, and even when any branch separated it inclined to form a minor priesthood, as, for example, medicine, schools of art, thought, etc. The tendency and characteristic of a priesthood is to limit and petrify thought and ally with political tyranny. The antidote is a liberal, judicial, tolerant skepticism."

Two thoughts are to be emphasized here—Mr. Lloyd has expressed both—all differentiations of the original priesthood partake of the character of the parent, and all these minor priesthoods seek to ally themselves with the state. The most powerful and the most invasive of the new priesthoods is that



of medicine, as our statute books and the resolutions adopted by medical associations bear ample evidence.

The special commissioner of the New York "Journal" sent by that paper to gather the facts concerning the revolt in the Philippine Islands against Spanish rule, thus sums up the result of his discoveries:

It is the old, old story of Spanish conquest and cruelty, the rulers of the many islands of which Manila is the capital having changed little in their customs or characteristics since Magellan left them in possession, or Cortez won and lost Mexico to the flag of the Ferdinands. While in Europe and America civilization has progressed and developed, in the far East it has remained stationary, the church and the state governing in conjunction, and the Archbishop the Governor's superior, and the tortures of the Inquisition still well known from not infrequent application.

Not only did the persecuting church destroy the civilization of Spain by murdering or banishing its thinkers and its doers, but it killed the hopes of the succeeding generations when it sent away or tortured to death those who should have been the transmitters to them of selected blood. Not only was Spain cursed, but all her colonies, and the entire world was grievously wounded. It is an augury of hope when a newspaper with an immense circulation among the poorly-instructed masses dares print these truths. The lesson for us is that variations should be encouraged, not destroyed.

### The Limitation of Population, and Woman's Freedom.

BY ELSIE COLE-WILCOX.

Permit me to express my hearty approbation of your reply to Mrs. Waisbrooker in Lucifer No. 651. I consider you right in every particular regarding the best and surest means to break down plutocratic rule.

What can a woman do toward emancipating herself or the race, if she must be eternally tied to a cradle? She can do nothing but drudge, and rear another generation of slaves to bear the plutocratic yoke.

That conditions should exist which make contraception an economic necessity is an outrage, I freely admit. But so long as they do exist it is worse than folly to try to ignore them. And the spirit of mercy, nay, of justice should prompt us to be careful how we force human beings into the world under conditions that make their lives a burden to them.

If these children could be born with the instincts of freedom so firmly implanted in their natures that they would rebel against the degrading conditions into which they are born, and carve their own way to freedom it might be different. But we have no reason to believe they will do so. On the contrary, they will go on as their ancestors have done, and continue to propagate slaves for the millionaires.

By limiting the number of our offspring we give ourselves more time and opportunities to work for the enlightenment of those we do have, and of others, also, whose parents do not see the necessity of such enlightenment. And to me, it appears a manifest injustice to the unborn, to force them into a martyrdom for which they may be entirely unfitted. And I have long wanted to protest against the assumption on the part of so many of our writers on sex reforms that there would be no use for contraceptives if women were free from man's invasion. It seems to me that anyone who has an insight into the real nature of woman will readily see the fallacy of such an argument.

These writers seem to take it for granted that women are devoid of sexual passion, and would never desire sex union except when they desired offspring. No doubt it is true that many women are thus deformed, or deficient in the attributes of their sex. But I fancy the great majority are not. Ages of repression on the part of women, in obedience to religious and "grundious" teaching has weakened woman sexually until she is no longer man's equal in that respect. But if free to consult her own needs and desires she would soon recover much of her lost vigor.

And even now, the great majority of women would not be

content to live without sex intercourse except on the very rare occasions when children were desired.

I would not go to quite the extreme, though, suggested by Lois, and "kill the man" if I could not get away from him. Still I would uphold a woman in repelling invasion, at all hazards. But it is a mistake to suppose that contraceptives are not often mutually desired by true and loving pairs who do not, at the time, desire offspring.

The world may outgrow such inventions some day, but the time is not yet. In the meantime our senseless laws which forbid all knowledge of such things should be repealed, or *disregarded* and the best possible methods should be studied and given to the public, as freely as knowledge of hygiene.

### Marriage—The "Freethinker's" God.

[The following is part of the reply of N. C. Mathers of Wichita, Kansas, to his critics who have censured him for his championship of Lucifer. A prominent member of the Free-thought organization of that city had asked him this question. "Excepting Lillian Harman, and a very few intellectual people, would you associate with a woman who ignored the rite of marriage and the customs of society, and was raising a family of children on the free love plan? I would; but would you?" Mr. Mathers replies as follows:]

I will answer that by first asking you if you would associate with such "vile," "base," "immoral," people as all infidels are said to be? People who ignore the very existence of "our creator" and deny the divinity of "our Savior"? No, I am sure you would not associate with any such people as that, except Ingersoll "and a very few intellectual" people of his stamp.

No, Mr. M., we would not associate with people who prostitute a noble cause to the gratification of their sensual passions, but we *would* associate with people who understand and appreciate the aims at reform that *that* cause advocates and hopes to bring about; but not if they preach reform and practice orthodox prostitution.

Orthodox people link prostitution and all kinds of immorality and crime with "infidelity," when in fact these crimes and vices are only the outgrowth of orthodoxy. They class ignorant scoffers with enlightened freethinkers, and liberals make the same mistake concerning the advocates of social reforms.

The ignorant or dishonest self-styled 'freethinkers, who link "free love and whiskey" together are very little superior to the orthodox saloon-keeper, gambler or prostitute who are not "Christians" themselves, but want their children to be. And they'll all fight for Jesus at the drop of a hat.

You say, "When we have freed people from a much larger share of superstition we may with some hope of success attempt sexual reforms."

You mean to say, After we have pounded away at the snake's tail a few generations longer we may then with safety gradually work up toward its head, and give *that* a whack or two.

I think so long as people breed children in such large quantities and of such poor quality it will be a slow and thankless task trying to free them from their superstitions.

You can not free the camel of its hump so long as you continue to breed it with its kind. Those superstitions have stuck to mankind, and will continue to stick to them so long as they hold to the old superstitious ideas concerning the sacredness or divinity of the marriage rite, or rights. That superstitious idea is harder to break down than is the God idea, and it is just as fallacious and more detrimental to human progress.

The marriage rite is the "Freethinker's" God. The marriage rite is as much a product of the priesthood as baptism is. It is simply another form of selling indulgences by the priest.

People who denounce free love, as some of those writers did in the "Free Thought Magazine," have only had a passing glimpse of the freethought field through the cracks of the orthodox fence that their fathers have built around it.





The great question of the day is, "What shall we do to be saved?" and "verily verily I say unto you," read Lucifer.

### Population and Economics.

BY LILLIE D. WHITE.

Mr. Harman "avoids personalities as much as possible," but evidently the possibility did not exist in the editorial under discussion in 640. "When woman's sense of responsibility to the unborn is fully awakened she will not bring children into the world until conditions are provided that will give to each a place at nature's table" might have been intended for women in general, but the lines following, "such conditions as will not require the discontinuance of the favorite family paper in order that all may have bread" must have had reference to the parent who had requested Lucifer stopped because the choice of bread or Lucifer had to be made.

This looked to me like a reckless hit, because it was made on the head of an unoffending person for if the parents of a fine family of loving happy children, intelligent enough to read Lucifer, whose love was proved by their sacrifice, well enough off, I infer, to have brought their children pretty well along toward years of maturity—are not fit progenitors of the race where under the sun shall we find proper parentage?

That class of parents deserve great credit for having all the children they possibly can have. It is from that class that we may expect the energy and strength, the life that sometime will break the bonds that fetter us, burst through the shell of oppression and injustice that surrounds us.

Nothing but life, a great flow of abundant over-flowing life will do this. To destroy, to annihilate to *check* life destroys the means of our salvation.

I do not object to individual mothers limiting their families to suit the income—on the same principle that I would not advise them to spend their little money on beautiful pictures or books or pleasures that they long for, that they have a right to and ought to know—but that such restriction is a remedy for economic evils is just as absurd and impossible as that the denial of books and pictures could be a remedy.

I have always advocated woman's freedom in motherhood with reference to *herself* only, not as to its effect on society or the race. In fact if the perpetuation of the race is a good thing we owe untold gratitude to unwilling mothers for so far the world has mostly been populated by them. I call Mrs. Russell's attention to this. I fear she has given a wrong meaning to my words formerly.

If Mr. Harman's suggestion that "woman should not bring children into the world until conditions" etc., were acted upon it would simply wipe out of existence the wage earners of the world, for no parent depending upon wages—upon a place to toil granted by a master—has any assurance whatever that he or she can provide for the helpless years of the childhood of a family. And if his strike could be inaugurated and not another child be born for twenty-five years, I see no reason to believe that the world would be in any better condition to receive them then than it is now so far as the effects of their absence is concerned.

In my opinion the labor problem is helped toward solution by every accession to the ranks of toilers. Every year of "hard times" augments the army from the middle class who are squeezed out by the millionaire's mill. Improved machinery adds its thousands every year. All these are welcomed by the philosophical labor reformer. New life must come to replace the old.

If there were an actual scarcity of honey Mr. Harman's argument drawn from the bees might be a good one; but there is not, every working bee comes into the world with ability to produce all the honey he needs himself and more. The queen bee never restricts or starves her progeny for the sake of storing up honey for the drones. The restriction begins in quite another quarter and is carried out in a decisive and effective manner, and the greater the number of bees the neater and quicker the job is done.

To me the fear of over population is so groundless that I regret while I am amused to see the concern displayed by Mr Harman and Mr. Coolridge. Mr. Harman refers to that remarkable freak of fecundity in a way that seems to say: "See what we are coming to if mothers go on unchecked in their head-long career toward multitudinous maternity."

Mr. Coolridge thinks if "every woman has as many children as she may wish to have" it is equivalent to "increasing the number of sufferers."

Willing mothers do not increase sufferers. The suffering is caused by the exploitation of the honey made by the working bees—these children—into the millionaire's hive.

As a matter of fact Mr. Harman and Mr. Coolridge have every reason to be thankful that the theory they advocate is working out so well.

Women are not, by any means, tumbling over each other in eagerness to imitate the example of prolificness in Lucifer 650.

Large families are comparatively rare nowadays. On every hand we find young men who refrain from marriage because they know that industry and skill do not give assurance of ability to provide "places at nature's table." Young women refuse to marry for various reasons. The wives of working men are moving heaven and earth, so to speak, in their frantic endeavors to limit the family to the possibilities of a scanty and constantly lowering income. They grasp eagerly at any knowledge of contraceptics, preventives, methods of abortion, anything, everything to lower the cost of living. Thus adapting themselves to the millionaires' regime that stores the honey of the working bees in the hives of the drones. All this has a tendency to eliminate from human nature the parental instinct and desire that lovers of the race think so important. I too "avoid personalities as much as possible," and hope I have not transgressed this rule.

### REMARKS.

I may not be a "philosophical labor reformer," but I still insist that it is the quality of population rather than the quantity that will bring "salvation" from plutocratic rule. The more "life" we have of the lower types the more easy it will be for the slave-holding class to perpetuate its power by pitting the slaves against each other. It is only the strong, the intelligent, the self-reliant, the self-respecting men who can be relied on to bring salvation for themselves and their fellow toilers, and such men as these are not born of submissive, improvident mothers.

The mother bee does not store honey at all, nor does she portion it out to her offspring, but being herself free and strong, self-reliant and provident, she produces a race of workers who will not become slaves to drones. The human mother is not free nor strong, self-reliant nor self-respecting, and her offspring are—like unto herself! An important difference. When will the human mother go to the bee, "consider her ways and be wise."

Most of the points brought forward by Mrs. White are sufficiently answered by Mrs. Wilcox and Mr. Coolridge in this week's Lucifer, and the rest seem to me to be self-refuting. At all events we have no further space for answer in this week's issue.

M. H.

### Fiat Money.

BY HENRY M. PARKHURST.

As Mr. Hutcheson, in No. 650, does not use the term "fiat money" precisely as I do, it becomes necessary for me to explain what I mean by it. Money is "fiat money" just so far as its exchangeable value independent of legislation falls short of its exchangeable value in consequence of legislation. Our silver dollar would be about one half fiat, were it not redeemable in debts due to the government.

I cannot believe that brother Hutcheson has so little appreciation of free speech as to think that a free expression of opinions needs an apology in a free paper; especially as he has not apologized for what he has written.



# LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, APRIL 14, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, Advertising Manager, 2089 Madison ave., N. Y.

## Our Date.

A correspondent asks, "What do you mean by E. M. 207, and C. E. 1897?"  
Ans. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

## Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

- For Light against Darkness—
- For Reason against Superstition;
- For Science against Tradition—
- For Investigation and Enlightenment against Credulity and Ignorance—
- For Liberty against Slavery—
- For Justice against Privilege.

LUCIFER's speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, April 13. Honore Jaxon will deliver the opening address.

## Samples.

Persons receiving a copy of Lucifer for which they have not subscribed will please read it carefully and note the special offer to new subscribers.

E. C. WALKER writes us that "Comstock is beaten in the 'Triumph of Death' matter." To anyone wanting to see what all the trouble was about, we will send the book, D'Annunzio's "The Triumph of Death," cloth binding, fine paper, at publisher's price, \$1.50.

## The Outlook—Suspension of the Magazine.

The April number of the quarterly magazine, "Our New Humanity" is nearing completion but will not be ready for distribution so soon as expected, because of our inability to hire the needed help. The "Prosperity" promised by the Republican managers has seriously crippled all kinds of business, except it be the office-holding business, the interest-taking and rent gathering business.

Especially hard is this prosperity upon the business of publishing reform journals. Even such journals as the old and well-established "Truth Seeker" of New York have felt themselves compelled to call upon their friends for special help to tide them over the crisis.

Lucifer and "Our New Humanity" have made no such appeal, and, as our friends know, they are not backed by a "sustaining fund," an "indemnity fund" or "guarantee fund," nor by political or other influence, such as are possessed by reform journals in other lines. An instance of this is the paper called, "Light of Truth" of Columbus, Ohio, which paper in a late issue made the statement that in the past seven or eight years it had been aided by a liberal minded friend to the amount of some thirty thousand dollars. Many private fortunes have been sunk in the effort to establish and keep alive papers that

advocate political and economic reforms. Col. Norton of this city, editor and publisher of the Chicago "Sentinel" is reported to have said that he has sunk more than twenty thousand dollars, of his own money in the business of publishing reform literature in his line. From many other publishers come the same or similar statements.

A few words by way of retrospect may not be here amiss. When the publication of a quarterly magazine, in connection with Lucifer's work, was first decided upon the financial outlook was very different from what it is now. That was before the last of the great "financial conspiracies," the conspiracy of plutocracy against productive labor known as the single standard, or the gold standard conspiracy—before this crime of crimes had culminated in the election of William McKinley as king of the United States of America.

Within the past year Lucifer has made an expensive move from Topeka, Kansas, to Chicago, and has paid some hundreds of dollars of old debts—not legally collectible debts but debt of honor, debts owed to persons who had assisted us in time of special need.

The patrons of Lucifer and "Our New Humanity" are not of the wealthy classes. They are not of those who hold bank accounts, or who are in receipt of rents, interest, salaries or dividends, and consequently the financial pressure bears specially hard upon them. They are not of the privileged classes, else they would not patronize journals whose object is to destroy privilege. Hence instead of asking them for donations of aid we decided to economize, by letting "Our New Humanity" sleep awhile, and meantime concentrate our energies upon Lucifer alone.

We have a good supply of the seven numbers of the magazine already published, including the forth-coming April number. These can still be used to assist and supplement the work of the weekly Lucifer, and when circumstances shall seem to justify we hope to resume the publication of "Our New Humanity."

If any who have paid ahead on the magazine are not satisfied with this statement we will return their money as soon as possible, or credit them on Lucifer, or send other literature published or sold by us.

## WHAT THE YOUNG SHOULD KNOW.

By far the longest article of the April magazine bears this title, and is now being put into pamphlet form. It will make a pamphlet of some forty or more pages, and will be sold at ten cents per copy.

For many years the Freethought public has been calling for a book of small dimensions suitable to be put into the hands of learners both young and old, and it is believed that Mr. Walker has succeeded in the difficult task of writing the much needed and much called for pamphlet. We are printing a large edition in the hope of receiving many orders. Those who buy to sell again will be given liberal discount from retail price.

## Freedom and Love, versus Marriage and Hate.

One of the chief reasons why I oppose marriage is that marriage sets up a false standard of Purity or of Virtue in the most important of all human relations,—that of sex, and especially because I regard this standard false and hurtful to woman and to her children.

Marriage, or marriage law, says, in effect, to woman:

"Your purity, your virtue, consists in this, that until you are married you must associate sexually with no man; and after you are married you must associate sexually with no man but your husband. Your sex-nature is never your own, to do with it as your own judgment may see fit. Your sex power belongs first to the state, (or to the state and the church) and secondly to your husband, so long as he does not commit a crime that the state considers sufficient to absolve you from your sex-allegiance to him. No matter whether he become diseased, a hopeless consumptive, epileptic, syphilitic, impotent or paralytic, your body still belongs to him and to him only—'so long as ye both shall live!' Failure of 'love' between you



and your husband does not absolve you from your 'duty' to him. Indifference, aversion, disgust, hatred, cut no figure in the matter. If your husband demand his marital rights your marriage vow, recorded on earth and in heaven, compel you to surrender your body to his wishes, no matter how destructive such surrender—in your opinion—may be to your own health, or how unjust and cruel you may think the result of such association may be to possible offspring. The consequences of such association are not for *you* to consider or to guard against. In this regard the wife's duty is summed up in one word,—'Obey!'

The disastrous result of this false standard, this anti-natural standard of purity in sex-relations, are too numerous to be shown up as they deserve, in one short article. While the subjective effect upon woman herself, and also in a less degree upon man, is deplorable beyond expression, its most blighting effects fall upon the children, the helpless children born with such heritage.

As already intimated we have, in our marriage institution, all the explanation needed to account for the bad governmental and economic systems that now curse humanity, and retard the progress and happiness of the race. With woman's subjection to marriage morality we need look no further for explanations of the notorious fact that the masses of mankind are mere automata, mere putty or clay, in the hands of their rulers and leaders,—in the hands of the parasitic classes, the narrowly selfish, the plutocratic classes, and I close this brief weekly installment of the "Free Man's Creed" by saying,

I oppose marriage—I oppose the arbitrary "single-standard" of morality in sex-relations, because I believe that no substantial progress can be made in bettering the condition of the enslaved masses of mankind so long as this anti-natural single standard is accepted as the only basis of "legal tender" in the "currency" of sex—the interchange between the sexes that creates new human beings.

The legitimate and necessary effect of the arbitrary "legal tender," gold standard, or gold basis of value in the matter of a medium of exchange in commercial affairs,—and for the payment of salaries and interest to the ruling classes, is to impoverish and enslave the masses, but this slavery is only the outgrowth and the logical sequence of the older and deeper laid conspiracy against freedom and justice known as the marriage institution, by the requirements of which the only way through which children are allowed to be produced is by a surrender of self-hood, a surrender of self-control, and submission to the arbitrary will of another, on the part of the producers of children—the mothers of mankind; and hence I repeat and would continue to repeat that the first step towards freeing mankind from the governmental ills and the societary ills of all kinds, is to free the mothers of men, and this can only be done by the abolition, or the ignoring, of institutional marriage.

### More About the Population Question.

BY CYRUS W. COOLRIDGE.

Is it really true that limiting of families as proposed by Mr. Harman "would only make the present property system more endurable?"

Admitting for argument's sake that it would, what does it prove? Have we a right to make our children suffer for the purpose of proving that the present economic conditions are unjust and unbearable? Is this the safest road to the attainment of justice? It is very well to talk of the pleasure of having many children, but what about the "pleasure" of providing for six children when the parents cannot provide even for two children?

I know a man who is so poor, that to a great extent he depends upon the help of his relatives. I know as well as I know that I am alive that he is not able to support one child, and yet he has a houseful of little ones. His children have not the slightest prospect of winning in the battle of life. They will

be brought up in poverty, wretchedness and ignorance. Their parents may love them, but love alone does not feed hungry mouths.

What role can such children play in the drama of life? Will they be able to help to advance the cause of industrial justice? Their lives will be an endless struggle for existence. They will consider themselves fortunate if they escape actual starvation. The chances are that they will be a burden to themselves and to others and absolutely of no use to the world at large. Tell me, then, whether it is cruel to say to the father and the mother of those children: "You had no right to bring them into existence?" If it is, what shall we say of the cruelty of the parents who recklessly furnish victims for the greedy mouth of the monster of iniquity?

I have said, and I say again, that we must do all we can to protest against the existing conditions, but I do not think that we have a right to do it at the expense of other people, or that we can accomplish anything by increasing the number of sufferers.

### Kansas Freethought Association.

To the Liberals and Spiritualists of Kansas and Sister States, and to the members of the Kansas Freethought Association, Greeting:

By the power in me vested I hereby call the 7th annual convention of the K. F. A. to meet in Clay Center Kansas, Aug. 6th, 7th, 8th, 9th and 10th. For further information address Laura Knox, Secretary, Norton, Kans.

Etta Semple, President, Ottawa, Kans.

### Dianism.

BY ELMINA D. SLENKER.

"What do you give us in place of that complete indulgence which alone can satisfy the average man and woman? What do you mean by the little ways and tricks of Dianism?"

Thus queries a friend in commenting on my Dianistic views.

What would you give the drunkard in place of his dram? The morphine fiend in place of his drug? The mythologist in place of his beloved myths?

We offer health, happiness, purity, and ten thousand other blessings, instead of the one evil of needless sexing.

By the "little ways and tricks of Dianism," I mean the little touches, pats and caressive tokens of love. The clasp of the hand, the glance of affection, the tone of the voice, and all that speaks of genuine kindness and friendliness; this we offer in place of the over much sexing, that is murdering millions of wives, and scattering syphilis all over the world.

Is it not worth while to be a Dianist? To exercise wisdom and be self-poised, when we can thereby secure the blessings above enumerated, and abolish the evils? And also stop all abortions, and infanticides, and have none but wished for children?

There is an old saying, "No cross, no crown," but Dianism will be no cross to the rightly hereditated and educated.

We do not expect all to be Dianists at once. The masses must grow slowly towards it. Every step gained makes the next one more easy to take. Conserve the life forces and not needlessly waste them in mere momentary paroxysms of pleasure.

To the garden the world new ascending  
Potent mates, daughters, sons, preluding,  
The love, the life of their bodies, meaning and being.

—Whitman.

### A Sensible and Just Physician.

"Lenox," in "Medical World"

The woman who marries, knowing herself physically unfit for maternity is guilty of a crime that deprives her of all claim to sympathy.—Dr. Waugh.

Women should not be punished for ignorance when the ethics of society almost entirely preclude knowledge. How is a young woman to know whether or not she is fit for mater-



nity when usage forbids her to even think of the science of sexology except as something dreadfully bad? Your schools and colleges will instruct her in the languages and Delsarte, but all taboo the subject of procreation, notwithstanding that the defect of knowledge on that one matter may mean to her a lifetime of misery. You say she should be taught by her mother. But suppose her mother is as ignorant of sex as she? My dear sir, give us mothers that are educated on sex lines, and the coming generations will be educated. But our system of moral ethics has purposely kept the mothers in ignorance of the use and misuse of the sex functions, and then you say that suffering womanhood, under certain conditions, has no claim for sympathy. If a family physician would even suggest any word of advice to the daughter about to marry, the family would be shocked. This is not so much the fault of the doctor as it is of the social code; but the medical profession acquiesces in the outrage of misfit marriages, and lies back and accepts the fruits of post-marital miseries.

### Sociologic Lesson. No. XXXVI.

BY HENRY M. PARKHURST.

TEST OF VALUE. That the value of notes depends upon their redeemability may be easily shown by an experiment. Suppose the government should issue special notes legal tender for their face value, but redeemable in gold for twice their face value. Such notes would be accepted by merchants at a high premium; at nearly or quite their redeemable value. On the other hand, if the government should issue special notes legal tender for their face value, and redeemable for one half their face value, merchants would only receive such notes for what they could get for them, and this would fix their market value. Making the whole issue of notes of either of these classes would not affect their exchangeable value. The only difference would be that prices would be reduced when the notes became more valuable, and would be raised if notes only partially redeemable were used.

The legitimate controlling or preventing of conception should begin long before marriage; in fact before reaching a marriageable age, it should be a proper education—a knowledge of self. There is a deplorable amount of ignorance, even among the best educated and most refined as to the sexual and procreative functions of the race. The stock-breeder makes the subject a study, finds means to legitimately prevent conception with his stock until such time and under such circumstances as is of the most advantage to the improvement of his stock. He may attend a stock-breeders' association, discourse very learnedly on these important and vital topics, get half drunk with his friends, come home and abuse his wife, and while she is yet in tears impregnate her. In time she brings forth a child that is weak, perhaps half-witted and vicious. How can it be otherwise under such circumstances? More than nine-tenths of all the children born are conceived by accident.—Dr. D. D. Rose, "Medical World."

### HILDA'S HOME.

BY ROSA GRAUL.

#### CHAPTER XXXIV.

"Mrs. Hunter?" I said, bowing—but her stiff head never inclined. In a haughty, heartless manner she spoke,

"If you are able to read you ought to find that correct. Mrs. Owen Hunter,"—with a decided stress upon the 'Owen.' I was beginning to feel dazed. 'Mrs. Owen Hunter'! My Owen's name. Who could she be?

"Well?" I asked.

"Well!" she repeated. "Does not that speak for itself? If not I will endeavor to be still more plain. I am tired of having my husband spend his nights away from home. I warn you, girl! Owen Hunter is my husband, and the father of my children. If I still find, after this, that he continues coming here, I

shall find means to put an end to it, and to make it go hard with you!"

"I was as if stunned! My head swam, as I listened to this threat. My Owen the husband of this woman! Impossible! Surely, surely, there is some terrible mistake here. Not for one instant did I permit myself to believe the cruel accusation that had been hurled at me, but without deigning me another look she turned in haughty scorn to leave the room when her eye caught sight of a crayon picture—Owen's picture, my most especial pride, which had been placed upon an easel. A look like a thunder cloud passed over her face, and before I could think what her intention might be she had swooped upon it, knocked it down, and setting her foot upon it crushed the glass into a thousand pieces, cutting and hopelessly ruining the precious picture. With a cry of dismay I stepped forward, but it was too late, and with a mocking laugh she swept from the room, leaving me in a heart-broken condition.

"I had not known that Owen had a wife, and as yet I could scarcely believe it true. If such was the case I knew full well it was to her he belonged and not to me. How I managed to live through that day I do not know. My heart felt like stone in my breast; no tears came to ease or quench the aching, burning pain.

"In the evening Owen came whistling up the garden path, his handsome face all aglow with the sunshine of happiness. He came bounding into the room where I was sitting, and the next instant he had caught me in his arms and was madly straining me to his breast, smothering me with kisses. But suddenly he seemed to discover something amiss in my manner. Holding me away from him the better to look at me he said,

"What is it, birdie? not sick are you?"

"Yes," I said, struggling with the tears,—'heart sick.'

"All the sunshine, all the laughter was gone from his face in an instant.

"Explain, sweetheart, what is it?" For answer I pointed to the ruined picture.

"Why—" he stammered. "What has happened?"

"To speak would have been impossible. I felt as if a cold, unseen hand was clutching at my throat. So I merely handed him the card with the name of 'Mrs. Owen Hunter' upon it. I shall never forget the look of dismay that passed over his face.

"Do you mean to say she has been here?" he articulated. I merely inclined my head. His arms fell slowly away from me and stepping to the open window, he stood looking out into nothing for a long time,—so long, indeed, that I thought he had forgotten that I was there. When he turned back to me his face looked in the gray twilight as if it had aged ten years.

"And will my sweet love send me away because of this woman?" He asked the question holding my hand in both of his, closely pressed to his cheek. His voice did not sound the same. All the laughter, all the life had left it. I saw he was suffering, and the knowledge did not tend to lessen the pain that was tugging at my own heart. I answered his question with another,

"She is your wife?"

"She is. But what of that?"—doggedly.

"Only that you belong to her, and not to me." Then he caught me in his arms and held me so fast he almost crushed me.

"No! no!" he huskily said, 'it is false. I do not belong to her. It is you that holds me, body and soul. That woman never married me,—only my money!'

"But your children?"

"What children?"

"Why, yours—and hers."

"There are none!"

"My head swam; she had said, 'The father of my children,' and he said, 'There are none.' I looked into the clear blue eyes and believed him. But in spite of that I knew my dream of bliss was ended. In his madness he made the proposition that we should leave together,—go to some distant city, to Europe, anywhere where we could remain together. The world was



wide and in some small corner we would find room where we might be happy.

"But to this proposition I would not listen. My mind was already made up. I would leave—leave without saying a word about it. I could not bear the thought of being the cause, perhaps, of his ruin. If I told him I knew he would never consent; but this one last night he was mine, and with that shadow threatening to engulf us we loved with the intensity of despair. But before the night had waned, clasped closely in his arms he told me the story which had wrecked his life."

With a weary movement Cora leaned her head against the bolstered back of her chair. Imelda saw that her sister was exhausted. Reproaching herself for having permitted her patient to do so much talking she gave the order, "Not one more word!" and helping her to disrobe she gently assisted her back to her couch. With a new tenderness she arranged the pillows and then insisted upon perfect quiet.

"Tomorrow will be another day, and time enough to proceed."

Cora did not protest, and soon the weary eyes were closed in slumber. Long did Imelda watch the sleeping girl while she was conscious of a new feeling toward this erstwhile wayward sister. Her heart went out to her as it had never done before, and henceforward she knew she would not be quite alone in the world as she had been. She felt that she had now found her sister, in more senses than one.

Just here it might not be out of place to make mention of that other pair of sisters to whom these two were at the present time under such heavy obligations. It had seemed rather queer to Imelda that the two should be all alone in this large house, as she had understood from what Wilbur had told her that the sisters lived in the home of their father who with the second wife had quite a family of children, but of whom there was not a trace to be seen. Only a day or two ago, however, Edith had explained to Imelda how matters stood.

*To be continued.*

## VARIOUS VOICES.

T. J. McFeron, Cheney, Wash.:—I see by tag on wrapper that my time expires with the next number, so I hasten to renew as I do not want to miss a single number. I admire Brother E. C. Walker *very much* for the manner in which he stands for justice in the Putnam-Collins misfortune. Am very much in love with "Hilda's Home;" would be pleased to have it in book form. Also send me the following reading matter.

C. C. Ladd, Hartline, Wash.:—I want a couple of copies of "Motherhood in Freedom" to loan to some of my friends.

If the prospect is favorable for the publication of "Hilda's Home" in book form I wish you would let me know, as I think I can sell a number of copies if the work is out before harvest.

[We much regret to say that the prospect of putting "Hilda's Home" into a book is not by any means as good as we should like it to be. Too much "prosperity," of the McKinley variety. We have all we can carry now without the added expense of stereotyping the matter from the weekly forms of Lucifer. Those who care for a file of Lucifer containing the story up to this date, can still be supplied. In our present form Lucifer is easily preserved in file, or cheap cover, for future reading.

M. H.]

G. W. Hoyle, Purdy, Ark.:—Please send those copies of your paper that contain an account of the "Putnam-Collins tragedy." Also a catalogue of your books on "Free loveism," or tell where I can get the same. I read your article in the "Free Thought Magazine." It was splendid, I think. Come again with another, telling us what your theory is in regard to society without marriage. Wishing you every success in all worthy undertakings.

[To inquirers like the above I would say that the first thing

to do is to establish *freedom to think*, and freedom to *act out one's thought* so long and so far as the thought and its practicalization do not invade the equal right of others. This first step towards a reconstructed society would prepare the way for the next. What that next step might be could better be told after the first is taken. To all who wish to know what Lucifer teaches as the higher ideal,—or the "society without marriage," I would say, read Lucifer and "Our New Humanity," and the literature advertised by them. M. H.]

Flora W. Fox, Rochester, Minn.:—Another amazing innovation upon our present style of literature is just fresh from the publishers. Prof. Wm. Windsor, L. L. B., Ph. D., is author, as well as an eminent phrenologist and lecturer. A part of the inscription reads: "Loma,—the child of my brain, consecrated to the emancipation of woman from the enthrallment of Sex Slavery." I wish the whole race could read and have brain capacity to appreciate what Loma says. I will make a few excerpts:

Passing over Loma's very unceremonious advent from Venus into Lake Michigan and Chicago, I will note what he says of progress in Venus. "We do not favor wearing clothing, as it is unhealthy. Poisons are re-absorbed into the body. We regard marriage as a barbarous custom of savage nations. Neither sex is under a pledge to love one person to the exclusion of all others, because such a pledge is destructive of morals and is suicide of the love faculties. It is not only the right but the duty of every sane man and woman to cultivate and express love for as many individuals as possible. This does not mean promiscuous love nor promiscuous sex relations, but it does mean the largest possible freedom in social intercourse."

There is perfect equality of the sexes, and the social standing of a citizen is graded according to the fraternal and loving relations he has established. Parents are given one thousand credit marks for every perfect child gestated and born, but a less number where imperfect offspring result. Every mother is honored and surrounded with everything conducive to perfection, and has her home in the Maternity Palace. The state educates all children till twenty years of age, when they select some calling which they follow for ten years more, after which they are free. No citizen is expected to select a marital companion or consort, till thirty years old, and as procreation is under perfect control (there's no need for any "society for the suppression of vice," evidently), there are no unwelcome children.

Each child is educated in the sixty-four different faculties of the brain, giving self-control, justice and a keen sense of "mathematical equity."

Socialism rules supreme, no use for money! But enough! Get "Loma, a Citizen of Venus," and be well repaid by paying \$1.50.

Henry Addis in "Firebrand" Portland, Ore.:—It is too bad that comrade Harman should be so extremely sensitive, and unable to see justice anywhere but in his own writings. (1) The mention of "The Firebrand" was so intimately connected with mention of Loveridge—an adjoining paragraph in the same article—that I could come to no other conclusion than I did. There was no mention of any other paper, and as Loveridge's name was mentioned in connection with "The Firebrand," (2) and "his favorite journal" accused of unfairness how could I think differently from what I did? "The Firebrand" has ever and always shown Lucifer and its editor every possible favor, but its freedom has allowed just two uncomplimentary remarks concerning Lucifer, sent in by correspondents, to appear in its columns. (3) If that is just cause for a threat of boycott such as appears in the above, then "free press" is a meaningless expression. (4)

[I have made several fruitless attempts to make myself understood by the editor of the "Firebrand," and if I fail this time will have to give it up.

(1.) Because I protested against his method of criticising



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me, without quoting what I really did say, he now thinks me extremely "sensative," and that I cannot "see justice anywhere but in my own writings."

(2.) There was mention of another journal, by Mr. Lovelidge, in the "Firebrand," but I will admit that my language was liable to misconstruction. This correction was made more than once, and should have been acknowledged by Mr. Addis.

(3.) The criticism of which I complained chiefly was an editorial criticism—and the evasion of this fact, and the neglect or refusal to notice that point of my protest, is the most provoking part of the treatment accorded to us by the "Firebrand." Friend Addis cannot be so ignorant as not to know that when a paper adopts into its editorial "notes" an anonymous criticism that criticism becomes editorial,—it becomes the voice of the paper itself. If I had, in effect, praised myself as having written and "printed the only words worthy of a Free-thinker," and if I had said, or adopted the statement, that the "Firebrand" had been "neutral" on a question of much interest to the defenders of Freedom, I should expect Friend Addis to protest, and if he should rap me sharply for so doing I should consider the rap well deserved. I have treated him as I should wish to be treated in turn.

(4.) I have made no threat of "boycott." I want to operate with everyone, even with the bigoted Christian, as far as he will let me, and the same with Freethought journals who do not treat us fairly. It is not because "The Firebrand" prints "uncomplementary" remarks about us,—of which it printed many more than the "two"—but because my own protests against misrepresentation by the editor himself were not fairly treated, and my reply criticised without giving me the benefit of my own words.

Again I say that personal controversy is not to my liking. Both the "Firebrand" and Lucifer have better work to do than throwing "brands" at each other. "The Firebrand" has its peculiarities. It prints its columns with a ragged edge, and has its own way of spelling English,—as in the paragraph quoted. It has undoubted right to its peculiarities, and I accept the assurance that its editor wishes to "show us every possible favor," and therefore I again extend the hand of friendship and good will across the continent towards our radical young cotemporary, and its band of earnest workers.

Supposing that Friend Addis has no time to read his Freethought exchanges, and hence has not read what we have said concerning the death of Samuel P. Putnam and May L. Collins we will send copies of Lucifer to him or to anyone, showing our position in regard to that very sad affair.

M. H.]

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